

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. By[1] the wresters-she[ym][2] comprehensively[3].	وَٱلنَّٰزِعَٰتِ غَرۡقٗا ١
2. By[4] the actives-she[ym][5] *nashttan*[6] (*definitive activeness*).	وَٱلنَّٰشِطَٰتِ نَشۡطٗا ٢
3. By[7] the swimmers-she[ym][8] *sabhan*[9] (*definitive swimming*).	وَٱلسَّٰبِحَٰتِ سَبۡحٗا ٣
4. So the foregoers-she [ym][10] *sabqan*[11] (*definitive foregoing*).	فَٱلسَّٰبِقَٰتِ سَبۡقٗا ٤
5. So the disposers-she[y][12] a matter.	فَٱلۡمُدَبِّرَٰتِ أَمۡرٗا ٥
6. Day twitches/tremors the *Ra'jefato* (*Twitcher-she*[y]/*-Tremor-she*[y]).	يَوۡمَ تَرۡجُفُ ٱلرَّاجِفَةُ ٦
7. Follows it[w] the *Ra'defato*[w] (*Successor/Subsequent*)[w].	تَتۡبَعُهَا ٱلرَّادِفَةُ ٧
8. Hearts then-day (*are*) flutterers[w].	قُلُوبٞ يَوۡمَئِذٖ وَاجِفَةٌ ٨
9. Its[w] *abssa'ro* (*insights/discernments*) (*are*) *kha'shey'atan*[w][13] (*submittingly subdued*)[w].	أَبۡصَٰرُهَا خَٰشِعَةٞ ٩
10. Say they[z]: are verily we surely *mardodona* (*forthwith-returnees*) in the *Ha'fera'te*[w] (*matter/life anew*) [w].*	يَقُولُونَ أَءِنَّا لَمَرۡدُودُونَ فِي ٱلۡحَافِرَةِ ١٠
11. Are if we were bones decadently-porous[w].	أَءِذَا كُنَّا عِظَٰمٗا نَّخِرَةٗ ١١
12. Said they[z]: *telka*[w] (*she-that-afar-it*[w]/*it*[w]) (*is*) then a recurrence[w] loser[w].	قَالُواْ تِلۡكَ إِذٗا كَرَّةٌ خَاسِرَةٞ ١٢
13. So verily only[she] (*is*) a *Zajrahton*[w] (*screech*[w]/ *determent*[w]) once[w].	فَإِنَّمَا هِيَ زَجۡرَةٞ وَٰحِدَةٞ ١٣
14. Then *edha* (*suddenly/whereas*) they (*are*) by the *Sa'hera'te*[w] (*the world which holds the sleepless/the wakeful ones*)[w].	فَإِذَا هُم بِٱلسَّاهِرَةِ ١٤
15. Has come (*to*) you[g] *Mosa's* (*Moses'*) discourse.	هَلۡ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ١٥

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[1] In Arabic the letter "و" is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is "*by*!" Therefore, since this *Ayah* begins by making an oath by the name of the "النّازعات," so we start with the word "*by*" and not "و" as "و" will *not* suffice the meaning!
[2] The word "النّازعات" are the angels that take away the souls of people, hence the "*wresters*!"
[3] The word "غرقا," i.e. "استغراقا" meaning "استيفاء الشيء الى مداه," so *comprehensively* is chosen! See القرطبي!
[4] See footnote 1 above regarding "و" versus "by!"
[5] That is the angels!
[6] The word "نشطا" is "مفعول مطلق"= "مصدر," i.e. *infinitive noun*! So, to denote that "*definitive*" is *prefixed*!
[7] See footnote 1 above regarding "و" versus "by!"
[8] That is the angels!
[9] The word "سبحا" is "مفعول مطلق"= "مصدر," i.e. *infinitive noun*! So, to denote that "*definitive*" is *prefixed*!
[10] That is the angels! The word "angels," is a *broken plural* in Arabic, so its *reference* must be *feminized*; hence, she-prefix to the word foregoers!
[11] The word "سبقا" is "مفعول مطلق"= "مصدر," i.e. *infinitive noun*! So, to denote that "*definitive*" is *prefixed*!
[12] That is the angels!
[13] The word "خاشعة," = *khushsha'an*, is an *adverbial plural*, *masculine*, *subjective noun*, with *no* English equivalent available for it *per se*! The word "خشوع" in "خاشعة," = *khushsha'an* involves more than just "*humbleness*" or "*submission*" as that suggests *bodily* or *attitudinal* behavior! However, "خشوعً" denotes *submission* or *subduing* of *sight* and *sound* as well! So "خشّعاً" are those who *submittingly subdued their body, sight and sound*! Also some time "الخاشعون" = *they who bow in the Prayer*! See البصائر and اللسان! Since this Ayah speaks about their sights being "خشّعاً" that means *their sights are submittingly subdued*!
* The word " الحافرة" =الأمر في أوله/الحياة من جديد, أنظرتفسير الطبر و فقه اللغة للثعالبي

16. *Edh* (*whereas*) called him his Lord by the vale, the holy *Ttowa*.	إِذۡ نَادَىٰهُ رَبُّهُۥ بِٱلۡوَادِ ٱلۡمُقَدَّسِ طُوًى ١٦
17. Let-go [*you*^{s}] to Pharaoh; verily he tyrannized.	ٱذۡهَبۡ إِلَىٰ فِرۡعَوۡنَ إِنَّهُۥ طَغَىٰ ١٧
18. So let-say[*you*^{s}]: is (*it*) for you^{g} to that *tazakka*[14] ([*he*] *iteratively purified/exculpated and befitted/suited him self*).	فَقُلۡ هَل لَّكَ إِلَىٰٓ أَن تَزَكَّىٰ ١٨
19. And [*I*] divinely-guide you^{g} to your^{t} Lord so *takhsha* ([*you*^{s}] *reverentially-fear*) [*Him*].	وَأَهۡدِيَكَ إِلَىٰ رَبِّكَ فَتَخۡشَىٰ ١٩
20. So [*he*] showed him the *Aya'ta*^{w} the she-biggest[15].	فَأَرَىٰهُ ٱلۡأٓيَةَ ٱلۡكُبۡرَىٰ ٢٠
21. Then denied [*he*] and [*he*] disobeyed.	فَكَذَّبَ وَعَصَىٰ ٢١
22. Afterwards *adbara* ([*he*] *backed-away*) treading[16].	ثُمَّ أَدۡبَرَ يَسۡعَىٰ ٢٢
23. Then [*he*] thronged; then [*he*] called.	فَحَشَرَ فَنَادَىٰ ٢٣
24. Then said [*he*]: I am your^{n} lord the highest.	فَقَالَ أَنَا۠ رَبُّكُمُ ٱلۡأَعۡلَىٰ ٢٤
25. So took him Allah *nakala* (*punishing-determent*) (*of*) the Hereafter^{w}[17] and the she-First.	فَأَخَذَهُ ٱللَّهُ نَكَالَ ٱلۡأٓخِرَةِ وَٱلۡأُولَىٰٓ ٢٥
26. Verily in *tha'leka*(*afar-that-it/*)^{x} surely (*is*) *ebratan*^{w} (*instructive-example*)^{w} for whoever *yakhsha* ([*he*] *reverently-fears*).	إِنَّ فِي ذَٰلِكَ لَعِبۡرَةً لِّمَن يَخۡشَىٰٓ ٢٦
27. Are you^{f} harder a creation or the Heaven^{w} [*He*] constructed it^{w}.	ءَأَنتُمۡ أَشَدُّ خَلۡقًا أَمِ ٱلسَّمَآءُۚ بَنَىٰهَا ٢٧
28. Elevated [*He*] its^{w} dome/ceiling then *sawwa* ([*He*] *erected/evened/set*) it^{w}.	رَفَعَ سَمۡكَهَا فَسَوَّىٰهَا ٢٨
29. And obfuscated its^{w} night [*He*] and *akhraja* ([*He*] *emerged/produced*) its^{w} forenoon.	وَأَغۡطَشَ لَيۡلَهَا وَأَخۡرَجَ ضُحَىٰهَا ٢٩
30. And the Earth^{w} after *tha'leka*(*afar-that-it/*)^{x} [*He*] planated it^{w}.	وَٱلۡأَرۡضَ بَعۡدَ ذَٰلِكَ دَحَىٰهَآ ٣٠
31. And *akhraja* ([*He*] *emerged/produced*) from it^{w} its^{w} water^{x} and its^{w} pasture^{x}.	أَخۡرَجَ مِنۡهَا مَآءَهَا وَمَرۡعَىٰهَا ٣١
32. And the mountains^{x} [*He*] anchored it^{w}.	وَٱلۡجِبَالَ أَرۡسَىٰهَا ٣٢
33. A *mata'an*[18] (*resource for a transitory worldly delight*) for you^{b} and for your^{n} *an'aa'me*^{w}(*camels/sheep/goats/cows*)^{w}.	مَتَٰعًا لَّكُمۡ وَلِأَنۡعَٰمِكُمۡ ٣٣
34. Then *edha* (*suddenly/whereas*) came^{w} the *Tamma'to*^{w} (*great calamity*)^{w} the she-biggest[19].	فَإِذَا جَآءَتِ ٱلطَّآمَّةُ ٱلۡكُبۡرَىٰ ٣٤
35. Day reminisces the mankind what [*he*] endeavored[20].	يَوۡمَ يَتَذَكَّرُ ٱلۡإِنسَٰنُ مَا سَعَىٰ ٣٥

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14 The word "**تزكّى**," that's, and Allah is knowinger, [*he*] *had exculpated, befitted/suited himself*! See **اللسان** and **التفاسير**!

15 The word "**الكبرى**" is the *feminine* of "**الأكبر**" = "*the biggest*," See **الهادي**!

16 The word "**سعى**" has *several* meanings, *depending on the context*: (1) "**بمعنى عدا دون الشدّ**," i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "**بمعنى مشى أو مضى**," i.e. treaded = walk on, over, or along, as in *this context*; (3) "**عمل باجتهاد**," = endeavored, i.e. *he made conscientious or concerted effort toward an end*; (4) "**بمعنى قصد**" intentionally treaded! When "**سعى**" in the sense of "striding" it is made transitive by "**إلى**" and when it is in the sense of "work" then it is made transitive by "**الام!**" See **اللسان**, and **البصائر**!

17 The word "**الآخِرَة**" could also mean "*the other*" *vis-à-vis* "*the first*" in this *Ayah*; which means Pharaoh's word when he said: "I knew not for you of an *elahen* (*a deity*) other than me!" (Qur'an 28:38), and "*the last*" when he said: "I am your lord the most high," (S 78: 24); and between the two statements about forty years! See **القرطبي**!

18 The word "**متاع**"="*mata'an*" is rooted in the word "**مَتَّع**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See the *lexicon* attached to this *Translation* for elaboration!

19 The word "**الكبرى**" is the *feminine* of "**الأكبر**" = "*the biggest*," See **الهادي**!

20 See footnote 16 above regarding "**سعى**"!

36. And (*had been*) readied/(*made*)-apparent the *Jaheemo* (*intensely-blazing Fire*[w])for whoever [*he*] sees.	وَبُرِّزَتِ ٱلْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾
37. Then as-to whoever [*he*] tyrannized.	فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾
38. And [*he*] preferred the life[w] (*of*) the world[w].	وَءَاثَرَ ٱلْحَيَوٰةَ ٱلدُّنْيَا ﴿٣٨﴾
39. So verily the *Jaheemo* (*intensely-blazing Fire*)[w] [she] (*is*) the abode/lodging.	فَإِنَّ ٱلْجَحِيمَ هِىَ ٱلْمَأْوَىٰ ﴿٣٩﴾
40. And as-to whoever [*he*] feared/knew[21] *Maqama*[22] (*Status/Standing/Majesty/Presence*) of his Lord and [*he*] forbad the self[w] *a'n* (*off*) the *hawa* (*tendentious liking*).	وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِۦ وَنَهَى ٱلنَّفْسَ عَنِ ٱلْهَوَىٰ ﴿٤٠﴾
41. Then verily the Paradise[w] [she] (*is*) the abode/lodging.	فَإِنَّ ٱلْجَنَّةَ هِىَ ٱلْمَأْوَىٰ ﴿٤١﴾
42. They[z] ask you[g] *a'n* (*regarding*) The Hour[w] *ayyana*[23] (*when-/which momentous period*) (*is*) its[w] anchorage[w24].	يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ﴿٤٢﴾
In what you[s] (*are*) of *thekra* (*mention of/remembrance of*) it[w].	فِيمَ أَنتَ مِن ذِكْرَىٰهَآ ﴿٤٣﴾
44. To your[t] Lord (*is*) its[w] terminus.	إِلَىٰ رَبِّكَ مُنتَهَىٰهَآ ﴿٤٤﴾
45. Verily only you[s] (*are*) a warner (*to*) whomever *yakhsha* ([*he*] *reverentially-fears*) it[w].	إِنَّمَآ أَنتَ مُنذِرُ مَن يَخْشَىٰهَا ﴿٤٥﴾
46. As if day they[z] see it[w] not waited they[z] except an *asheyyatan* (*early-evening*[w]) or its[w] forenoon.	كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوٓا۟ إِلَّا عَشِيَّةً أَوْ ضُحَىٰهَا ﴿٤٦﴾

[21] The word "**خاف**" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply! See **اللسان**!

[22] The word "**مَقامِي**" has *dual* meanings: (1) *status or majesty* and (2) *standing or presence*! Both could apply! And the idea here and Allah knows best is that whoever feared his standing before Me!

[23] The word "*ayyana*" = "**أيانَ**" really is "**أي, أي أوان أو أي حين**," but with *reverence and magnanimity* for whatever "**أيانَ**" was used for! See **معجم النحو** is *which period*, a *specific and important* (momentous) *occurrence happen*!

[24] That is time of its occurrence!